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*The Eternity of Hell Torments.*

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A

# SERMON

Preached at

SAVANNAH in GEORGIA.

BY

GEORGE *WHITEFIELD*, A. B.
of *Pembroke-College*, OXFORD.

*LONDON*,
Printed for JAMES HUTTON, at the *Bible* and *Sun* without *Temple-Bar*. MDCCXXXVIII.

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TO THE

# INHABITANTS

OF

SAVANNAH in GEORGIA.

My DEAR FRIENDS,

THO' *the following Sermon has been preached elsewhere, yet as the Occasion of my preaching it among you was particular, as you seemed to give an uncommon Attention to it in publick, and afterwards expressed your Satisfaction in it to me when I came*

*came to visit you in your own private Houses, I thought proper to offer it to you.*

*And here I cannot but bless GOD for the general Dislike of Heretical Principles that I have found among you; as also for your Zeal, and Approbation of my Conduct, when the Glory of GOD and your Welfare have obliged me to resent and publickly declare against the Antichristian Tenets of some lately under my Charge.*

*I need only exhort you to beg of GOD to give you a true*

*Faith*

*Faith, and to add to your Faith Virtue, that you may adorn the Goſpel of our Lord* JESUS CHRIST *in all Things.*

*Your conſtant daily Attendance upon Publick Worſhip, the Gladneſs wherewith you have received me into your Houſes, the Mildneſs wherewith you have ſubmitted to my Reproofs, more eſpecially the great (tho' unmerited) Concern you ſhew'd at my Departure, induce me to hope this will be your Endeavour.*

*How long* GOD *of his good Providence will keep me from you,*

*you, I know not. However you may assure yourselves I will return according to my Promise as soon as I have received Imposition of Hands and compleated the other Business that called me hither.*

*In the mean while accept of this, as a Pledge of the undissembled Love of*

Your affectionate, tho'
unworthy Pastor,

London,
1738.

G. WHITEFIELD.

# MATT. XXV. 46.

*These shall go away into Everlasting Punishment.*

THE Excellency of the Gospel Dispensation is evidenced by nothing more, than those Sanctions of Rewards and Punishments, which it offers to the Choice of all its Professors, in order to invite or *compel* them to be obedient to its Precepts.—For it promises no less than Eternal Happiness to the Good, and denounces no slighter a Punishment than Everlasting Misery against the Wicked.—On the one Hand, "it is a Savour of Life "unto Life," on the other, "a Savour

" of Death unto Death "— And tho' one would imagine the bare mentioning of the former would be ſufficient to draw Men to their Duty, yet Miniſters in all Ages have found it neceſſary frequently to remind their People of the latter, and to ſet before them the Terrors of the LORD, as ſo many powerful Diſſuaſives from Sin.

BUT whence is it that Men are ſo diſingenuous? — Why, the Reaſon ſeems to be this, — The Promiſe of Eternal Happineſs on our well-doing, is ſo agreeable to the Inclinations and Wiſhes of Mankind, that all that call themſelves Chriſtians univerſally and willingly ſubſcribe to the Belief of it. — But then there is ſomething ſo ſhocking in the Conſideration of Eternal Torments, and ſeemingly ſuch an infinite Diſproportion between an endleſs Duration of Pain, and a ſhort Life ſpent in Pleaſure, that Men (ſome at leaſt of them) can ſcarcely be brought to confeſs it as an Article of their Faith, that an Eternity of Miſery awaits the wicked in a future State.

I SHALL therefore *at this Time beg Leave*, to inſiſt on the Proof of this Part of one of

of the Articles of our Creed; and endeavour *to make good* what our Bleſſed LORD has here threatned in the Words of the Text, that *theſe*, that is, the Wicked *ſhall go away into Everlaſting Puniſhment.*

ACCORDINGLY without conſidering the Words as they ſtand in Relation to the Context, I ſhall reſolve all I have to ſay into this one general Propoſition.—"That "the Torments reſerved for the Wicked "hereafter are eternal."

BUT before I proceed to make good this, I muſt inform you that I take it for granted,

ALL here preſent ſtedfaſtly believe, "they "have ſomething within them, which we "call a Soul; and which is capable of "ſurviving the Diſſolution of the Body, "and of being miſerable or happy to all "Eternity."

I TAKE it for granted further, that "you "believe a divine Revelation, that thoſe "Books, emphatically call'd the Scriptures, "were written by the Inſpiration of GOD, "and that the Things therein contained, "are founded upon Eternal Truth."

I TAKE it for granted laſtly, that "you "believe, that the Son of GOD came down "to die for Sinners; that there is but "one Mediator between GOD and Man, "even the Man CHRIST JESUS.

THESE Things being granted, (and they were neceſſary to be premiſed,) proceed we now *to make good* the one general Propoſition mentioned before, and aſſerted in the Words of the Text, that "The Tor-"ments reſerved for the Wicked hereafter, "are Eternal."——*Theſe*, ſays our Bleſſed LORD, *ſhall go away into Everlaſting Puniſhment.*

THE firſt Argument I ſhall advance to prove that the Torments reſerved for the Wicked hereafter are Eternal, (for I have taken it for granted, that you believe thoſe Books emphatically called *the Scriptures*, were written by the Inſpiration of GOD, and that the Things contained therein are founded upon Eternal Truth,) is, That the Word of GOD himſelf, aſſures us, Line upon Line, that it will be ſo.

To quote all the Texts that might be produced in Proof of this, would be end-

 leſs.—

leſs.—Let it ſuffice to inſtance only in a few.—In the *Old Teſtament*, in the Book of *Daniel*, Chap. xii. ℣ 2. we are told, that *Some ſhall awake to Everlaſting Life, and others to Everlaſting Contempt.*—In the Book of *Iſaiah*, it is ſaid, that *The Worm of thoſe that have tranſgreſſed GOD's Law ſhall not dye, nor their Fire be quenched.*—And in another Place, the Holy Prophet, ſtruck no Doubt with Aſtoniſhment and Horror at the Proſpect of the Continuance of the Torments of the Damned, breaks out into this moving Expoſtulation, *Who can dwell with Everlaſting Burnings?*

The *New Teſtament* is ſtill fuller as to this Point, it being a Revelation which brought this and ſuch-like Particulars to a clearer Light.—The Apoſtle *Jude* tells us of the Prophane Deſpiſers of Dignities in his Days, that *for them was reſerved the Blackneſs of Darkneſs for ever.*—And in the Book of the *Revelations* it is written, that *the Smoke of the Torments of the Wicked aſcendeth for ever and ever.*—And if we believe the Witneſs of Men inſpired, the Witneſs of the Son of God, who had the Spirit given him, as he was a Mediator, without

without Measure is still far greater.—And he in St. *Mark's* Gospel, repeats this solemn Declaration three several Times,—*It is better for thee to enter into Life maimed*; that is, it is better to forego the Gratification of thy Lust, or incur the Displeasure of a Friend, which may be as dear to thee as a Hand, or as useful as a Foot, *than having two Hands and Feet*, that is, for indulging the one, or disobeying GOD to oblige the other, *to be cast into Hell, where the Worm dieth not, and the Fire is not quenched.*

AND here again in the Words of the Text, *These*, that is, the Wicked, says he, *shall go away into Everlasting Punishment.*

I KNOW it has been objected by some who have denyed the Eternity of Hell Torments, "that the Words *Everlasting* and "*Ever and Ever*, are often used in the "Holy Scriptures, (especially in the *Old* "*Testament*,) when they signify not an end-"less Duration, but a limited Term of "Time."

AND this we readily grant. But then we reply, "That when the Words are "used with this Limitation, they either "manifestly appear to be used so from the "Con-

" Context " — or are put in Oppoſition to ſome occaſional Types which GOD gave his People on ſome ſpecial Occaſions, as when it is ſaid, it ſhall be a perpetual or everlaſting Statute, or a Statute for ever, that is, a ſtanding Type, and not merely tranſient or occaſional, as was the *Pillar of Cloud*, the *Manna*, or ſuch like. — Or laſtly, they have a relation to that Covenant GOD made with his ſpiritual *Iſrael*, which, if underſtood in a ſpiritual Senſe, will be everlaſting, tho' the Ceremonial Diſpenſation be aboliſhed.

BESIDES, it ought to be obſerved, that, ſome of the Paſſages juſt now referred to, have neither of theſe Words ſo much as mentioned in them, and cannot poſſibly be interpreted ſo as to denote only a limited Term of Years.

BUT let that be as it will, it is evident even to a Demonſtration, that the Words of the Text however, will not admit of ſuch a reſtrained Signification, as appears from their being directly oppoſed to the Words immediately following, *viz. That the Righteous ſhall go into Life eternal.* — From which Words, all are ready to grant, that the Life promiſed to the Righteous will be

Eternal

Eternal, and why the Puniſhment threatned to the Wicked ſhould not be underſtood to be Eternal likewiſe, when the very ſame Word in the Original, is uſed to expreſs the Duration of each, no Shadow of a Reaſon can be given.

But *Secondly*, There cannot be one Argument urged, why God ſhould reward his Saints with everlaſting Happineſs, which will not equally prove that he ought to puniſh Sinners with Eternal Miſery.

For, ſince we know nothing (at leaſt for a Certainty) how he will deal with either, but by a Divine Revelation, and ſince as was proved by the foregoing Argument, he hath as poſitively threatned eternally to puniſh the Wicked, as to reward the Good; it follows that his Truth will be as much impeached and called in Queſtion, did he not inflict his Puniſhments, as it would be, if he did not confer his Rewards.

To this alſo it has been objected, "That tho' God is obliged by his Promiſe "to give his Rewards, yet his Veracity "could not be called in Queſtion, ſuppo-"ſing He ſhould not execute his Threat-"nings

" nings; as He actually did not in the Caſe " of *Nineveh*, which GOD expreſsly declared " by his Prophet *Jonah*, *ſhould be deſtroyed* " *in forty Days*; notwithſtanding the Se- " quel of the Story informs us, that *Ni-* " *neveh* was ſpared."

BUT in anſwer to this Objection we affirm, " That GOD's Threatnings as well as " Promiſes are without Repentance" ——. And for this Reaſon, becauſe they are both founded on the eternal Laws of right Reaſon.—Accordingly we always find that where the Conditions were not performed, on the Non-performance of which the Threatnings were denounced, GOD always executed the Puniſhment threatned—The driving *Adam* out of *Eden*,—The Deſtruction of the Old World by a Deluge of Water, and the Overthrow of *Sodom* and *Gomorrah*, are, and will be always ſo many ſtanding Monuments of GOD's executing his Threatnings when denounced, tho' to our weak Apprehenſions, the Puniſhment may ſeem far to exceed the Crime.

IT is true, GOD did ſpare *Nineveh*, and that becauſe the Inhabitants did actually repent, and therefore performed the

Conditions upon which it was ſuppoſed by the Prophet's being ſent to warn them the threatned Puniſhment ſhould be withheld.

And ſo likewiſe in reſpect to Goſpel Threatnings. If Men will ſo far conſult their own Welfare as to live up to the Goſpel Terms, God certainly will not puniſh them, but on the contrary confer upon them his Rewards, — But to affirm that He will not puniſh, and that eternally too, impenitent, obſtinate Sinners according as He hath threatned, if they do not perform the Terms of the Goſpel, what is it, in Effect, but to make God like a Man that He ſhould lye, or the Son of Man that He ſhould repent?

But the Abſurdity of ſuch an Opinion will appear ſtill more evident from

The next and *Third* Argument I ſhall offer to prove, *that the Torments reſerved for the Wicked hereafter are eternal, viz.* From the Nature of the Chriſtian Covenant.

And here I muſt again obſerve, that it was taken for granted at the Beginning of this

this Discourse, that, "You believe the Son "of God came down to save Sinners; "that there is but one Mediator between "God and Man even the Man *CHRIST* "*JESUS*."

And here I take it for granted further (unless you believe the absurd and unwarrantable Doctrine of Purgatory) that you are fully persuaded, that this Life is the only Time allotted by Almighty God for working out our Salvation, and that after a few Years are passed over, there will remain no more Sacrifice for Sin.

And if this be granted (and who dares deny it;) it follows that if a wicked Man dieth in his Wickedness, and under the Wrath of God, he must continue in that State to all Eternity. — For, since there is no Possibility of his being delivered out of such a Condition but by and thro' Christ, and since at the Hour of Death, the time of Christ's Mediation and Intercession for him is irrecoverably gone, the same Reason that may be given why God should punish a Sinner that dieth under the Guilt of his Sins for a single Day, will equally hold good, why he should continue to punish him for a Year, an Age, nay, to all Eternity.

BUT I haſten to the *Fourth* and laſt Argument, to prove, *That the Torments reſerved for the Wicked hereafter are Eternal*, viz. *Becauſe the Devil's Puniſhment is to be ſo.*

THAT there is ſuch a Being whom we call the *Devil*; that he was once an Angel of Light, but for his Pride and Rebellion againſt GOD was caſt down from Heaven, and is now permitted with the reſt of his ſpiritual Wickedneſſes, to walk too and fro ſeeking whom they may devour, — That there is a Place of Torment reſerved for them, or, to uſe the Apoſtle's Words, *that they are reſerved in everlaſting Chains under Darkneſs, unto the Judgment of the Great Day*, are Truths all here preſent were ſuppoſed to be convinced of, when it was taken for granted under the ſecond Propoſition at the Beginning of this Diſcourſe, that you believed the *Holy Scriptures* to be written by the Inſpiration of GOD, wherein theſe Truths are delivered.

BUT then, if we allow all this, and think it no Injuſtice in GOD to puniſh thoſe Glorious Spirits for their Rebellion, how can we think it unjuſt in Him, to puniſh wicked

wicked Men for their Impenitency to all Eternity?

You will ſay perhaps, that they have ſinned againſt greater Light and therefore deſerve a greater Puniſhment. And ſo we grant that the Puniſhment of the Fallen Angels may be greater as to Degree, than that of wicked Men. But then we affirm it will be equal as to the Eternal Duration of it. For in that Day, as the lively Oracles of God informs us, ſhall the Son of Man ſay to them on his left Hand, *Depart from me ye Curſed into Everlaſting Fire, prepared for the Devil and his Angels.*—— Where we find that impenitent Sinners are to be caſt into the ſame *Everlaſting Fire*, with the *Devil* and his Angels, — And that too very juſtly.—For tho' they may have ſinned againſt greater Light, yet *Chriſtians* ſin againſt greater Mercy. — Since CHRIST took not hold of, did not die for the Fallen Angels, but of the Seed of *Abraham*, for Men and for our Salvation. So that if God ſpared not thoſe Excellent Beings, aſſure thyſelf, O obſtinate Sinner, whoever thou art, He will by no means ſpare thee.

FROM what then has been ſaid it plainly appears, that verily *the Torments reſerved for*

*for the Wicked hereafter are Eternal.*—— And if ſo, Brethren, how holy ought we to be in all manner of Converſation and Godlineſs, that we may be accounted worthy to eſcape this Wrath to come!

But before I proceed to a practical Exhortation, permit me to draw an Inference or two from what has been ſaid.

And Firſt, *If the Torments reſerved for the Wicked hereafter are Eternal*, what ſhall we ſay to thoſe, who make an open Profeſſion in their Creed to believe a Life Everlaſting, *i.e.* a Life of Happineſs as well as Miſery, and yet dare to live in the actual Commiſſion of thoſe Sins which will unavoidably, without Repentance, bring them into that Place of Torment?— Thou believeſt the Puniſhments of the impenitently wicked in another Life, are Eternal: Thou doſt well, *The Devils alſo believe and tremble.* But know, O vain Man, unleſs this Belief doth influence thy Practice, and makes thee bid Adieu to thy Sins, every Time thou repeateſt thy Creed, thou doſt in Effect ſay, I believe I ſhall be undone for ever.

But Secondly, if the Torments reſerved for the Wicked hereafter are Eternal, then let

let this ſerve as a Caution to ſuch Perſons, (and it is to be fear'd there are ſome ſuch) who go about to diſſuade others from the Belief of ſuch an important Truth. There being no ſurer Way in all Probability to encourage and promote Infidelity, and Prophaneneſs than the broaching or maintaining ſuch an unwarrantable Doctrine.—For, if the poſitive Threats of GOD concerning the Eternity of Hell Torments are already found inſufficient to deter Men from Sin, what a higher Pitch of Wickedneſs may we imagine they will quickly arrive at, when they are taught to entertain any Hopes of a future Recovery out of them, or, what is ſtill worſe, that their Souls are hereafter to be annihilated, and become like the Beaſts that periſh? — But Woe unto ſuch blind Leaders of the Blind. No Wonder if they both fall into the Ditch.— And let ſuch Corrupters of GOD's Word know, that I teſtify unto every Man that heareth me this Day, that if any one ſhall add unto, or take away from the Words that are written in the Book of GOD, GOD ſhall take away his Part out of the Book of Life, and ſhall add unto him all the Plagues that are written in that Book.

Thirdly and Laſtly, if the Torments reſerved

ſerved for the Wicked hereafter are Eternal, then this may ſerve as a Reproof for thoſe who quarrel with GOD, and ſay it is inconſiſtent with his Juſtice, to puniſh a Perſon to all Eternity, only for enjoying the Pleaſures of Sin for a Seaſon. But ſuch Perſons muſt be told, that it is not their thinking or calling GOD unjuſt, will make him ſo, no more than a condemn'd Priſoner's ſaying the Law or Judge is unjuſt, will render either duly chargeable with ſuch an Imputation.— But knoweſt thou, O Worm, what Blaſphemy thou art guilty of, in charging GOD with Injuſtice?— Shall the Thing formed ſay to him that formed it, Why haſt thou made me thus? And wilt thou preſume to arraign the Almighty at the Bar of thy ſhallow Reaſoning? And call him unjuſt, for puniſhing thee Eternally, only becauſe thou wiſheſt it may not be ſo? But hath GOD ſaid it; and ſhall he not do it? He hath ſaid it: —And let GOD be true, tho' every Man be a Liar.— *Shall not the Judge of all the Earth do right?* Aſſuredly he will. And if Sinners will not own his Juſtice in his Threatnings here, they will be compell'd ere long to own and and feel them when tormented by him hereafter.—

But to come to a more practical Application of what has been deliver'd.

You have heard, Brethren, the Eternity of Hell Torments plainly proved, from the expreſs Declarations of Holy Scriptures, and Conſequences naturally drawn from them.—And now there ſeems to need no great Art of Rhetorick to perſuade any underſtanding Perſon to avoid and abhor thoſe Sins, which without Repentance will certainly plunge him into this Eternal Gulph.—The Diſproportion between the Pleaſure and the Pain, (if there be any Pleaſure in Sin,) is ſo infinitely great, that ſuppoſing it was only poſſible, tho' not certain, that the Wicked would be everlaſtingly puniſhed, no one that has the Reaſon of a Man, for the enjoying a little momentary Pleaſure, would, one would imagine, run the Hazard of enduring Eternal Pain.—But ſince the Torments of the Damned are not only poſſible, but certain (ſince God himſelf who cannot lye, has told us ſo) for Men, notwithſtanding to perſiſt in their Diſobedience, and then flatter themſelves that God will not make Good his Threatnings, is a moſt egregious Inſtance of Folly and Preſumption.

*DIVES* himſelf ſuppoſed, that if one roſe from the Dead, his Brethren would amend their Lives, but Chriſtians, it ſeems, will not repent, tho' the Son of GOD has dyed and roſe again, and told them what they muſt expect, if they ſtill continue obſtinate in Evil Doing.

WOULD we now and then draw off our Thoughts from ſenſible Objects, and by Faith meditate a while on the Miſeries of the Damned, I doubt not but we ſhould, as it were, hear many an unhappy Soul venting his fruitleſs Sorrows in ſome ſuch piteous Moans as theſe.

" O WRETCHED Man that I am, who
" ſhall deliver me from this Body of Death!
" O fooliſh Mortal that I was, thus to bring
" myſelf into theſe never-ceaſing Tortures,
" for the tranſitory Enjoyment of a few
" ſhort-lived Pleaſures, which ſcarcely af-
" forded me any Satisfaction, even when I
" moſt indulged myſelf in them. — Alas!
" are theſe the Wages, theſe the Effects of
" Sin? — Are all the Grand Deceiver's in-
" viting Promiſes come to this? — O dam-
" ned Apoſtate! Firſt to delude me with
" pretended Promiſes of Happineſs, and after

" ſeveral

" ſeveral Years Drudgery in his Service,
" thus to involve me in Eternal Woe.—
" Oh that I had never hearken'd to his be-
" guiling Inſinuations! Oh that I had re-
" jected his very firſt Suggeſtions with the
" utmoſt Deteſtation and Abhorrence! Oh,
" that I had taken up my Croſs and fol-
" lowed CHRIST! Oh, that I had never
" ridiculed ſerious Godlineſs, and out of a
" falſe Politeneſs, condemned the truly pi-
" ous, as too Severe, Enthuſiaſtick, or Su-
" perſtitious! For I then had been happy
" indeed, happy beyond Expreſſion, happy
" to all Eternity, yonder in thoſe Bleſſed
" Regions where they ſit, cloathed with un-
" ſpeakable Glory, and chanting forth their
" Seraphick Hallelujahs to the Lamb that
" ſitteth upon the Throne, for ever.— But,
" alas! theſe Reflections come now too
" late: Theſe Wiſhes now are vain and
" fruitleſs. I have not ſuffered, and there-
" fore muſt not reign with them.— I have
" in Effect denied the Lord that bought me,
" and therefore juſtly am I now denied by
" him."

" BUT muſt I live for ever tormented in
" theſe Flames? — Muſt this Body of mine
" which not long ſince lay in State, was
" cloathed in Purple and fine Linnen, and

" fared ſumptuouſly every Day, muſt this " be here eternally confin'd, and made the " Mockery of inſulting Devils? Oh, Eter- " nity! that Thought fills me with Deſpair. " I *cannot*, *will not*, yet I muſt be miſerable " for ever."

COME then, all ye ſelf-deluding, ſelf-deluded Sinners, and imagine yourſelves for once in the Place of that truly wretched Man I have been here deſcribing. — Think, I beſeech you by the Mercies of GOD in CHRIST JESUS, think with yourſelves, how racking, how unſupportable the never dying Worm of a ſelf-condemning Conſcience will hereafter be to you — Think how impoſſible it will be for you *to dwell with everlaſting Burnings.*

COME, all ye *Chriſtians* of a Lukewarm *Laodicean* Spirit, ye *Gallio's* in Religion, who care a little, but not enough for the Things of GOD, O think, think with yourſelves how deplorable it will be to loſe the Enjoyment of Heaven, and run into endleſs Torments, merely becauſe you will be content to be almoſt, and will not ſtrive to be altogether *Chriſtians.* — Conſider, I beſeech you, conſider, how you will rave, and curſe that fatal Stupidity, that made you

you believe any Thing leſs than a Life of ſtrict Piety, Self-Denial, and Mortification, can keep you from thoſe Torments, the Eternity of which I have been endeavouring to prove.

But I can no more — Theſe Thoughts are too melancholy for me to dwell on, as well as for you to hear — and God knows as Puniſhing is his ſtrange Work, ſo denouncing his Threatnings is mine. — But if the bare mentioning the Torments of the Damned is ſo ſhocking, Good God! terrible muſt the enduring of them be!

And now are not ſome of you ready to cry out, "Theſe are hard Sayings, who "can bear them?"

But let no ſincere *Chriſtians* be in the leaſt terrified at what has been delivered, No, for you is reſerved, a Crown, a Kingdom, an Eternal and exceeding Weight of Glory. Christ never ſaid the Righteous, the Upright, the ſincere, but theſe Wicked, Mercileſs, negatively good Profeſſors before deſcribed ſhall go into Everlaſting Puniſhment. For you, who love him in Sincerity, a new and living Way is laid open into the Holy of Holies by the Blood of

Jesus

JESUS CHRIST. And an abundant Entrance will be adminiſtred unto you, at the Great Day of Account, into Eternal Life.—Take heed therefore and beware that there be not in any of you a Root of Bitterneſs ſpringing up of Unbelief. But on the contrary ſtedfaſtly and heartily rely on the many precious Promiſes reached out to you in the Goſpel, knowing that He who hath promiſed is faithful, and therefore will perform.

BUT let no obſtinately wicked Profeſſors, dare to apply any of the Divine Promiſes to themſelves. For *it is not meet to take the Childrens Bread and give it unto Dogs.* No, to ſuch the Terrors of the Lord only belong. And as certainly as CHRIST will ſay to his true Followers, *Come, ye bleſſed Children of my Father, receive the Kingdom prepared for you from the Beginning of the World,* ſo he will unalterably pronounce this dreadful Sentence againſt all that die in their Sins, *Depart from me, ye Curſed, into everlaſting Fire prepared for the Devil and his Angels.*

FROM which unhappy State, *may GOD of his infinite Mercy deliver us all thro'*

*JESUS*

*JESUS CHRIST, to whom with Thee, O Father, and Thee, O Holy Ghoſt, three Perſons and one Eternal GOD, be aſcribed, as is moſt due, all Honour, Power, Might, Majeſty and Dominion, now, and for evermore,*

*FINIS.*

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